

Symbolic Meaning of the Kiamat Keratuan Darah Putih Dance

Edo Yogga¹, Farida Ariyani², I Wayan Mustika³

¹(Master of Lampung Language and Culture Education, FKIP, University of Lampung, Indonesia)

²(FKIP, University of Lampung, Indonesia)

³(FKIP, University of Lampung, Indonesia)

Abstract:

Background: This research discusses the symbolic meaning of the Kiamat Keratuan Darah Putih dance in Kuripan village, South Lampung. This study aims to describe the symbolic meaning of the Apocalypse dance which includes the meaning of the elements of motion, musical accompaniment, clothing, floor patterns, and property.

Materials and Methods: This research is descriptive qualitative using data collection methods and techniques, namely observation, interviews, and document studies. This research uses Sussanne K.Langer's symbol theory to see the discursive meaning and presentational meaning of Kiamat dance.

Results: From this research, The symbolic meaning produced in this study is that Kiamat dance is the closing dance of the ruwah event as a manifestation of gratitude to God Almighty and thanks to the community. Another meaning is that Kiamat dance holds values that describe the majesty and greatness of the White Blood Kingdom.

Conclusion: The symbolic meaning of the Apocalypse dance contains values that can be manifested in life and is in harmony with the philosophy of Lampung society.

Keywords: Kiamat Dance, Symbolic Meaning, Discursive Meaning, Presentational Meaning.

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I. Introduction

Humans and symbols are two things that cannot be separated in life. Humans use symbols as a medium of expression in an object captured by the senses. The object can be tangible such as objects or intangible such as language. Symbols in human life have a very important role to see different sides of an object. According to Susanne K. Langer (1942: 24) everyone uses symbols in life without much thought. So that in the process of seeing a symbol, humans can immediately express it and can understand it directly.

Symbols are a basic human need that really cannot be abandoned, because symbols will always be present and coexist with human life (Triguna, 2000: 2). This is because symbols are human creations that will be used in a shared, organized and truly learned form. Humans create symbols as a form of human response to the environmental situation around them. The symbol will represent the basic human feelings at the time of creating the symbol. symbol the symbol. Expressing human feelings in symbols can be in the form of a culture, rituals, music, or dances.

In society, dance is a living and developing cultural application that is full of symbols. In the supporting community, these symbols have certain meanings, both for society and life. The dances that develop in society characterize the identity of the community itself. These identities are present in the form of symbols of course that have been agreed upon. A book by Sussane K.Langer that Philosophy in a new key (1942) reveals that symbols that live in society have meanings that are mutually agreed upon or called conventions. Thus, a meaning in dance is the result of a mutual agreement involving the community.

Kiamat Keratuan Darah Putih dance is one of the dances that is full of symbols in it. Kiamat dance comes from Kuripan village, South Lampung Regency. This dance is present as a form of representation of the surrounding community towards the culture that developed in the life of the community. Kiamat dance is estimated to have been created in 1938 and this dance is danced at least once every 30 years. At the time of its performance, the Apocalypse dance was only performed at the Blood White Keratuan worship event, namely a wedding event called ruwah. The period of time in dancing Kiamat dance and the scope of dancing this dance is a unique feature of Kiamat dance. So that Kiamat dance has a characteristic that is different from other Lampung dances.

An understanding of the symbolic meaning contained in Kiamat dance is observed and described using Susanne K. Langer's symbol theory. A theory in her book Philosophy Of In A New Key (1942) which suggests

that art is something objective. Art is semiotic forms of human feelings that can be analyzed or interpreted as a study and are not subjective. The emergence of the Apocalypse dance can be said to be a symbolic form of the feelings of the Lampung people, especially the White Blood Union at that time. As a symbolic form, works of art such as the Apocalypse dance are presentational, that is, present directly as a whole and singular, can be understood directly, without going through logical explanation.

II. Material and Methods

The approach in this research is descriptive with qualitative research. Qualitative descriptive research is a research procedure that produces data in the form of written or spoken words from people and behaviors that can be observed (Bogdan and Taylor, 1975: 5). This method is used to describe the facts in the field related to the symbolic meaning of the Apocalypse dance. The methods used in this research are observation, interview and document study methods. The source of data in research is the subject from which data can be obtained. In general, data sources can be classified into three levels of the letter P from English including, person (person), paper, and place (place) (Arikunto, 2013: 12). The data sources in this study are as follows:

1. **Person** This data source is obtained from traditional leaders of the keratuan, the keratuan community, and Kiamat dance practitioners.
2. **Paper** This data source was obtained from several documents regarding the Apocalypse dance, photos, and so on. As well as notes from interviews and observation sheets.
3. **Place** This data source was obtained in the village of Kuripan, South Lampung, precisely at the Keratuan Darah Putih.

III. Result

The results of the research are in the form of data that has been reduced from the observation report, interview report and document study related to the symbolic meaning contained in Kiamat dance. These results are seen with two meanings, namely discursive and presentational. The following are the results of this research:

A. Discursive Interpretation

Discursive meaning is seeing a meaning in an object by looking at the elements in the object not as a whole. It can be said like seeing words in a sentence. The discursive meaning of Kiamat dance is by looking at the elements in it which consist of motion, musical accompaniment, fashion, floor patterns and properties. the following is the discursive meaning of Kiamat dance:

1. Discursive Meaning of Kiamat Dance Movements

The movements in the Apocalypse dance only have two variations. These movements are worship movements and floating kenui movements. Kiamat dance movements are very simple, this can be seen from the number. Praying motion is the prefix to the dance of the Apocalypse. This movement is performed when the dancer arrives at the performance venue and as a sign that the Kiamat dance will begin. Based on direct observation towards the worship movements in the Kiamat dance, the dance movements are performed by dancers with full appreciation and very slowly. The sembah movement in Kiamat dance is intended as an expression of respect for the king of the kingdom, traditional leaders, and guests who attend the ruwah event. The keratuan community also upholds one of the philosophical values of fiil pesenggiri, namely nemui nyimah, so that the keratuan community is very respectful and entertains guests who attend well. Therefore, the sembah motion is a manifestation of the community's respect for the king in the keratuan and the guests who attend the ruwah event.

2. Discursive Meaning of Kiamat Dance Music

Kiamat dance accompaniment music uses ganjor beats and arus beats. the naming of ganjor and arus comes from Lampung language dialect A coastal. Ganjor, which means slow or slow and arus, which means fast, is a marking given by the musicians themselves. Kiamat dance accompaniment music is divided into three parts, namely the initial part, the middle part and the final part. At the beginning of the beat used is the current beat. As for the middle part, the music used is ganjor music. And at the end it is closed with the current.

3. The Discursive Meaning of Kiamat Dance

Dress Code Kiamat dance attire generally resembles the attire worn by the bride of the Keratuan Darah Putih. The clothing includes the use of brackets, tapis sarong and also a white shawl. Kiamat dance also uses a siger as a headdress like other Lampung dances. However, the siger used is a coastal siger in accordance with the customs of the kingdom. However, the Kiamat dance siger has a tassel in front that resembles a melinting siger. Based on the results of observations, the clothes worn in the Apocalypse dance are dominated by white. the meaning of the white color in the Apocalypse dance symbolizes purity and majesty. the meaning of purity, the Apocalypse dance is not a popular dance or danced by just anyone. This dance is indeed devoted to the White Blood Union only. Before the dancers dance the Kiamat dance there are special rituals that must be carried out. The ritual includes fasting three days before performing the Apocalypse dance and free from menstruation. The ritual is carried out to maintain the sacred value of the Apocalypse dance itself.

4. Discursive Meaning of Apocalypse Dance Floor Patterns

The floor pattern in the Apocalypse dance is five-patterned and forms a V pattern. The floor pattern does not change from the start of the dance to the end of the dance. The floor pattern in the Apocalypse dance shows the position of the clan in the White Blood Union. The position of the dancer who is the point of center or in front is a representative of the descendants of the Keratuan Darah Putih. So that position becomes the main one because it also shows the highest level. While the other four show representatives under the auspices of the descendants of the White Blood Keratuan, namely representatives of the prince. The highest position in Kiamat dance can also be seen from the position of the front dancer who dances on a *talam* with legs. However, seen from the audience's side, the position of the other four dancers will not be covered by the dancer in front. This also gives an idea of the situation that exists in the white blood union. The meaning of the position of the other four dancers is to show the attitude of wisdom that exists in the Keratuan Darah Putih. A leadership is not only a king or leader who is powerful or visible. However, other positions also help in providing power.

5. Meaning Discursive Property Kiamat Dance

The properties in the Kiamat dance are white fans and also a tray with legs. The white fan in Kiamat dance is a symbol of elegance. Fans for the community are a feminine identity that is very attached to the figure of a woman. The fan is also considered something that emphasizes the soft and unpretentious elements. According to Mr. Ridwan, the white fan in Kiamat dance is a graceful and gentle embodiment. According to him, when using it, Kiamat dancers look graceful and soft when moving the fan in their hands. The fan in Kiamat dance is an identity that is very attached to Kiamat dance. In addition to the white fan, Kiamat dance also uses a footed *talam* property. The footed *talam* in Kiamat dance functions as a place to dance from representatives of the descendants of the kingdom. The footed *talam* in the Kiamat dance functions as a place to dance from dancers who are in the front position, namely dancers who represent the descendants of the Keratuan Darah Putih. The dancer will dance on the footed *talam* from the start of the dance until it ends. The footed *talam* is only intended for the descendants of the kingdom, so that the other four dance on the ground. the dancer who represents the kingdom is *muli batin*.

B. Presentational Meaning of Kiamat Dance

Kiamat dance is a traditional dance originating from Kuripan village, South Lampung. This dance is a dance that lives and develops in the Keratuan Darah Putih. Its task is to conclude all series of Keratuan Darah Putih weddings called *nuhot*. Kiamat which means closing is a meaning of the end of a series of events that have been carried out for seven days and seven nights. The presence of Kiamat dance is an outpouring of happiness from the keratuan for the continuity of the *ruwah* event. The event that took place by involving many parties, namely traditional leaders and the community, made the *ruwah* event an event that the kingdom was looking forward to. Therefore, Kiamat dance is present as an expression of the happiness of the kingdom. Kiamat dance is a meaning of gratitude and gratitude from the kingdom to the community who have helped the continuity of the event. Gratitude for all the smoothness and happiness at the *ruwah* event. While gratitude is directed towards God A l m i g h t y , traditional leaders and the community. This meaning is reflected in the worship movements in the Kiamat dance. In addition, Kiamat Dance also has the meaning of an honor to the guests who were present at the *ruwah* event. Kiamat dance is also a symbol of the greatness of the White Blood Union. This can be seen from the elements of Kiamat dance, namely motion, music, clothing, floor patterns and also the properties used which really show the majesty and greatness of Kiamat dance. From this also makes the dance of the Apocalypse as a dance that is only intended for descendants of the White Blood Unit. So it can be concluded that Kiamat dance has a meaning as a sacred and holy dance.

IV. Conclusion

Based on the results of research that has been carried out regarding the symbolic meaning of Kiamat dance, it can be concluded that the meaning of motion in Kiamat dance there are two varieties, namely worship motion and *kenui* drift motion. The symbolic meaning contained in the worship motion is gratitude and gratitude to God, traditional leaders and the community. While the motion of *kenui* floating means balance, gentleness and also greatness. This can be seen from the motion of *kenui* melayang which was adopted from the motion of a bird floating or flying. In addition, it is also seen in the motion of *kenui* floating left and right which symbolizes balance. The accompanying music in the dance uses beats, namely *tabuh arus* and *tabuh ganjor*. This drum is used as a marker of the music transfer. The marker is used for both musicians and dancers to change movements. From the rhythmic analysis of the accompaniment music, the tones that often appear from the two beats are 5 and 6 which have the meaning of elegance and majesty. Clothing in the Apocalypse dance is dominated by the color white and equipped with gold jewelry this has the meaning of something holy and sacred and prosperity. The sacred and sacred meaning can be seen from the position of the Apocalypse dance which is specifically for descendants of the White Blood Unit. Kiamat dance only exists at the wedding

ceremony of the descendants of the kingdom and the dancers are only the descendants of the kingdom. This is what makes the dance sacred and sacred. While the gold color signifies the welfare of the kingdom. This can be seen from the many jewelry used which signifies the welfare of each party of the kingdom. The floor pattern in the Apocalypse dance has a five and V-shaped pattern by devouring the audience. This floor pattern shows the level of clans in the White Blood Union. the position of the front dancer is the highest clan, namely the White Blood Union clan or representatives of the kingdom. While the other four represent the princes including Prince Jimat, Prince Putra, Prince Marga and Prince Imba. This five pattern is also used when the kingdom holds a traditional deliberation event. Which is the same position as the Kiamat dance pattern. This is because it represents each of the kingdoms and princes. Properties in the dance of the apocalypse are fans and talam with legs. The white fan illustrates the tenderness and beauty of the girls in the white blood union. This is because fans are synonymous with feminine attitudes and traits that exist in women. In addition, the fan also gives a soft and gentle effect when the dancer performs movements in the Apocalypse dance. While the legged talam is a symbol of strength and a high caste. This is because not just anyone can dance on the legged talam except from the descendants of the white blood family. In addition, it also shows the strength and high degree of the caste. white blood lineage than others

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